

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Published Since 1877

## Hobbs' influence continues to aid Baptist Bible study

By Jim Lowry

OKLAHOMA CITY (BP)—Sometimes the mark of a man should be measured by the number of footprints he leaves instead of the depth of a few.

Herschel Hobbs is a theological giant among Southern Baptists who could number in the millions the lives he has touched through his ministry which spans nearly six decades.

As a preacher he holds the undivided attention of congregations in sermons sprinkled with illustrations, historical insights, humor, and Greek interpretations. At 78, his handshake remains strong and his voice booms.

As a writer, his accomplishments are prolific. The former SBC president and chairman of the committee which wrote the Baptist Faith and Message Statement, has written 111 books, including 62 consecutive quarterly volumes of *Studying Adult Life and Work Lessons*.

These weekly Bible study helps were first written informally by Hobbs because of requests from church members and shared on mimeographed sheets with teachers in First Church, Oklahoma City, where he was pastor for nearly 24 years. On Wednesday nights Hobbs taught the teachers and officers from the lesson helps.

Word of the Bible study helps quickly spread among Southern Baptist churches, and requests soon followed for copies of Hobbs' materials. Hobbs and Wallace Parham, minister of education at First Church in 1968, contacted A. V. Washburn, head of the Sunday School Department at the Sunday School Board and requested permission to share the mimeographed helps.

After permission was received, Hobbs said he expected 25 or 30 churches to ask for copies. Instead, copies were quickly being sent to some 250 churches to aid with the Bible study preparation of teachers using the then newly introduced Life and Work Series. One church was printing enough of the lesson helps to share with every church in the association.

Hobbs said the large number of requests necessitated stopping the mailing of the sheets because of copyright violations. When this was done, James L. Sullivan, then president of the Sunday School Board, and a classmate of Hobbs at Southern Baptist Theological Seminary, said he received a flood of letters asking for permission to receive the lesson helps. Sullivan then asked Hobbs if he would begin a crash program of preparation to be available to churches the next quarter and Hobbs agreed.

Since then, the popularity of *Studying Adult Life and Work Lessons* has increased until today quarterly sales of the 132-page booklet are more than 78,000.

At the time of his retirement in 1972, Hobbs said he received many requests to continue writing the lesson helps. He said he knew of no other way he could help that many people each week, so he decided to continue.

Every week Hobbs spends approximately two days preparing and writing one of the lesson units. To stay on schedule, he says he must do one each week, which means many are written in hotels and on airplanes as he travels around the country speaking to Southern Baptists.

All of Hobbs' writing is done by hand. He doesn't use a typewriter or dictating machine, primarily because of the convenience of being able to write whenever or wherever he wants. He said many times he is awakened in the middle of the night by a circulation problem in his leg, which is no real danger to his health, but interrupts his sleep. Frequently he sits down at the desk in his study when he is awakened and writes 30 to 45 minutes before returning to bed.

Even with the heavy writing schedule, Hobbs says, "It is a small price to pay to reach that many people every Sunday."

It is estimated that teachers and leaders who use *Studying Adult Life and Work Lessons* touch as many as two million people each week. Additionally, Hobbs writes a weekly column which is carried in several state Baptist newsmagazines. Hobbs said he receives comments of appreciation everywhere he goes, especially for the lesson helps.

For 18 years Hobbs was widely heard on radio as the Baptist Hour preacher, a work for which he received no pay. During that time he had an estimated audience of as many as 50 million people every week.

Hobbs resigned from the Baptist Hour in 1976 to devote more time to his writing. "I have a talent for writing and an obligation to develop and use it in the Lord's work. We have no abilities or talents that we can't take and serve the Lord."

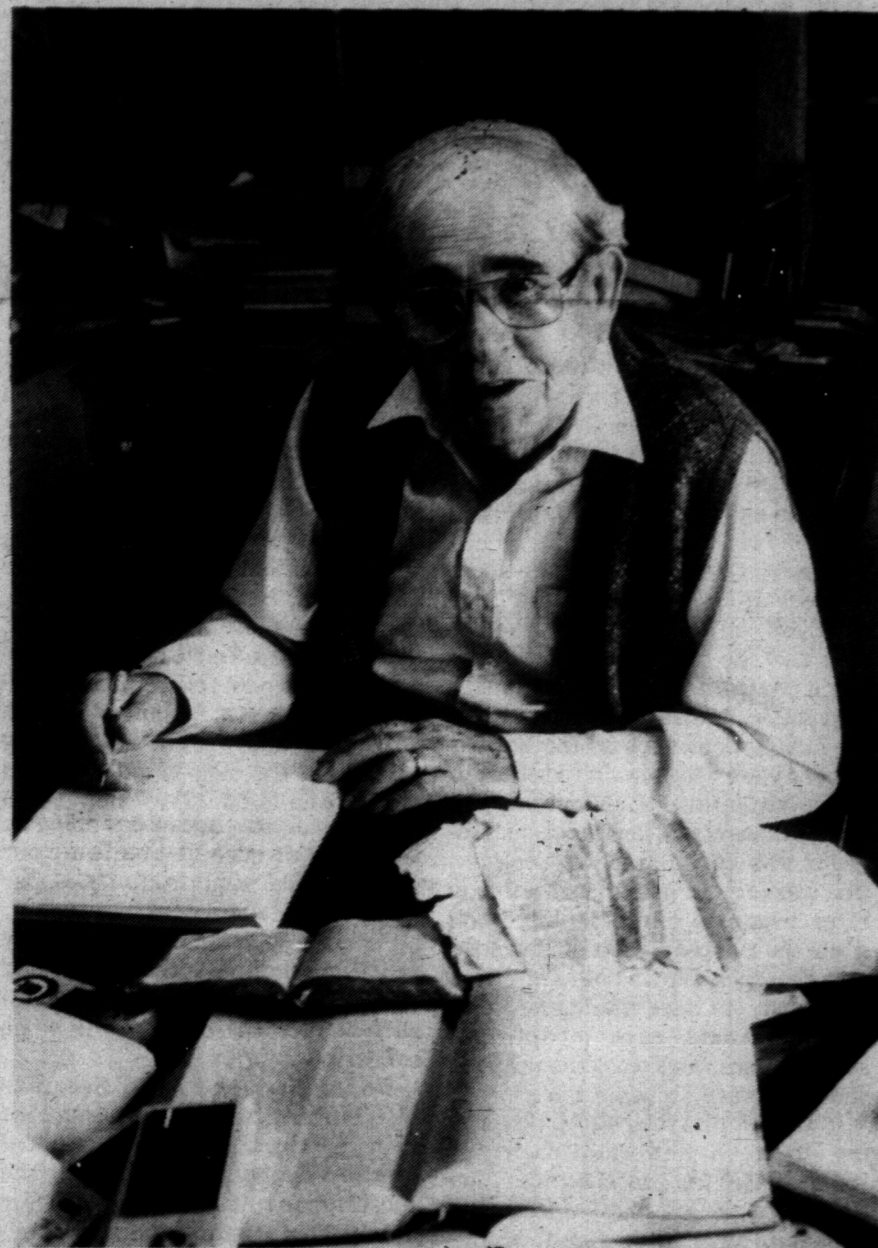
"I spend more time on *Studying Adult Life and Work Lessons* now than on any other project," he said, "I continue because the unsaved will only be saved through hearing and believing His redemption. I am not just willing but also happy to be part of what has developed into a giant opportunity to teach people who teach others," he said. "There is no way I could teach one million person weekly, but I can help those who teach that one million."

Since his retirement, Hobbs said the greatest number of requests have been for him to teach and preach about doctrine.

"People are starving for doctrine," said Hobbs, who also is a member of the SBC Peace Committee. "Today, the average Baptist, especially a young person, doesn't know what Baptists are. We have reared a generation of Baptists who don't know who they are."

"Many of our pastors either do not know Baptist doctrine or do not know how to teach it or preach it," Hobbs said. "Our greatest need is for Southern Baptists to know what they believe."

Jim Lowry writes for the Sunday



OKLAHOMA CITY—The handwritten notes of Herschel H. Hobbs are published each quarter into a new volume of the 132-page *Studying Adult Life and Work Lessons*. Hobbs is pastor emeritus of First Church, Oklahoma City.—BP photo by Jim Lowry.

## Heifer discount is graduation gift

By Oscar Hoffmeyer Jr.

ALEXANDRIA, La. (BP) — Seminary professor Vance Kirkpatrick teaches Kenya Baptist seminary students how to raise milk cows.

"We are developing good breeding stock and will sell them a heifer at reduced rates when they graduate," the Louisiana Baptist missionary-in-residence said, noting the Kenyan pastors can raise a cow on one-third acre of land and double their income by selling the milk. "Also they have milk for the children to improve nutrition."

Raising dairy cattle in Kenya is not new but cattle that will produce four or five gallons per day are a rarity. "Most of their cattle produce one or two quarts. People sit around and watch us milk because of the quantity," he said.

Kirkpatrick, a native of Lake Charles, La., teaches pastors in the Southern Baptist Theological Education Extension program where he is director of the Kenya Branch of the International Baptist Theological Seminary of Eastern Africa. Enrollment is about 725.

He and his wife, Cherry, a native of Ruston, La., are on furlough until June.

Of course, Kirkpatrick's main ministry is training Kenya national

pastors for ministry. This is done by an extension program where students remain on their field for ministry as they study and at a campus where they come periodically for a two-week residence study.

Kirkpatrick and his wife live in Limuru, a community with a population of about 2,000. Nairobi, the capital city, has a population of about 1,250,000.

"Our philosophy of theological education focuses on keeping pastors in their communities where they can minister and make a living for their families," said Kirkpatrick. He said most of them remain in their communities even after seminary education is complete.

A new program established by the Kenyan government just recently will establish teaching religion in public schools. Baptists have a post-graduate study program for advanced students which will prepare them to teach religion in the schools.

"This will provide an outreach for our ministers as well as helping them to supplement their income," he said.

The Kirkpatricks, both are graduates of Louisiana Tech in Ruston, have a daughter, Cara, who is a student there and a son, Kyle David, who is in school in Alexandria.

Oscar Hoffmeyer Jr., writes for Louisiana Baptists.



## Dentist mixes work with witness

Anita Garcia, dentist and member of First Baptist Church, Oaxaca, Mexico, mixes work and witness as she goes from house to house, checking people's teeth and telling of the love of Christ. (FMB) PHOTO By Joanna Pineda

SOUTHERN BAPTIST  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

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# Editorials..... by don mcgregor

## No subscription rate change

As has been noted in a recent news story, the Baptist Record's postage rate has gone up substantially. An early estimate is that it went up about 57 percent on Jan. 1. For us, that will mean an increase of about \$95,000 per year.

Subscription rates, however, have not gone up since September of 1982; and there will be no increase this year.

In 1970 the post office was told to begin paying its own way as quickly as possible. At that time postage rates for publications such as the Baptist Record were very low. In the effort to begin letting those publications pay their own way, a 16-step phase-out program was established by Congress that was to culminate in 1987. Postage rates began to climb rapidly; and while the Baptist Record had needed no Cooperative Program help previously, to have maintained that position would have meant that subscriptions rates would have had to shoot skyward.

It was felt that it would be better to try to keep subscription rates somewhat in line, so a combination procedure of gradually increasing subscription rates and using Cooperative Program funds began to be applied.

We were at step 10 early in 1982 when the Reagan administration wiped out the phase-out program, and we went to step 16 immediately. Postage rates skyrocketed.

We held the line on subscription rates as long as possible and finally raised them to the present level in September of 1982. Shortly after that Congress appropriated enough money so that postage rates went down to

step 13, but the Baptist Record Advisory Committee felt that it would be confusing to lower subscription rates since the postage rate would be sure to escalate again. And it has. Therefore a great deal of money has been saved over the past three years or so which has gone back into the Convention Board's fund balance. Because of these savings, however, there will be no need to raise subscription prices now, even though the postage rate has skipped step 15 altogether, and we are now paying postage at the step 16 rate. We did move from step 13 to step 14 in February of 1984. Because of going up two steps at once at this time, our postage bills went from \$3,500 per week to \$5,500 per week.

Fearing such an increase every year for the past three, we had budgeted then and now to take care of such an increase. So there will be no subscription price hike.

We feel that the Baptist Record is a significant bargain. For churches with 100 percent of the resident families getting the paper, the subscription rate is \$5.40 per year per family. That is only 45 cents per family per month, and it is billed monthly.

Churches with at least 50 percent but less than 10 percent of the resident families receiving the Baptist Record pay only \$5.52 per year per family, or 46 cents per month. There is also a club plan rate of \$6.72 per year, which is also billed monthly at 56 cents per month. There must be at least five persons on the list to get this rate. The annual individual rate is \$7.35 per year, and it is billed yearly.

All of those rates reflect a bargain price for a publication mailed to the home weekly that is crammed full of news about Baptists in local churches, across the state, throughout the nation, and around the world.

In addition to those factors, we also offer the use of the front page for local church news. This saves the church secretary's time, saves money in printing bills, and saves on postage because it is already paid in the subscription price. Also it makes the Baptist Record a more attractive publication, because the local church member finds more interest in it with his church news on the front.

We are here to serve you. We have established our purpose as being to help the churches of the Mississippi

Baptist Convention be better able to perform their ministry of witnessing in the world. The world, of course, starts at the church pew.

We want to help you.

Mississippi churches and Baptists

have been very gracious. We appreciate greatly your interest. Thank you for helping us to carry out our ministry and thus help you to carry out yours.

(Continued on page 8)



## Guest opinion . . .

## Missouri's woes show fallacy of lottery

Lynn P. Clayton

Louisiana should learn from Missouri. The Show Me State's first year of running a state lottery benefited only the people who operate it. People opposed to state lotteries have said again and again that projections of income used to sell the lottery to citizens are grossly over estimated, and Missouri's proves the point.

Missouri, faced with the same financial difficulties as other states, decided to institute a state lottery. They accepted the pro-lottery arguments we have heard. Legislators wanted a quick fix to money problems with little pain.

So how much income did Missouri realize its lottery's first year in operation?

Zilch. Zero. Zip. Nothing.

"It looks like somebody has already won the lottery," said Rep. Chris Kelly, meaning the lottery officials and administrators. Other lawmakers joined in criticizing the lottery program for not producing any revenue for the state general fund this year because the money from the initial games was needed for administrative costs.

"The whole point of the lottery was to raise general revenues," said another legislator, Karen McCarthy. "How could you be so far off?" she asked in reference to huge projections of income used to sell the lottery and the reality of zero income.

Now get this. After the constitutional amendment approving the lottery was passed and enacted, Missourians learned from the top official of the lottery, Mike Morris, that in other states it has taken total lot-

tery ticket sales of \$800 million or more per year to provide the 10 percent in revenues needed to pay for the administrative costs of running a lottery. According to the Missouri constitutional amendment that authorized the lottery, 45 percent of the revenue should be used for prizes, 45 percent should go to the state, and 10 percent should go to administrative costs.

Still optimistic, Missouri lottery officials estimate lottery ticket sales should bring in \$139.2 million during the six months remaining in the current state fiscal year and \$250.6 in sales next year. That is less than one-third of the total sales before 10 percent would pay the fixed operation and administrative costs. As a result, the administrator said the staff did not think Missouri's initial ticket sales would generate enough revenue for the 10 percent to pay administrative costs. "Instead of giving it back to general revenue, we need to keep that money to generate income and offset costs."

In addition, Morris said total operating expenses during the lottery's first six months were projected at 21 percent, or \$29.8 million, and in its first full year they were estimated at 17 percent, or \$42.7 million.

"It's going to be a number of years before this or any other new lottery is going to run at 10 percent," Morris said. "It simply costs more than that to run a good lottery."

Where did Morris and other Missourians get the idea that the lottery would generate the kind of money proponents of the lottery used? From the "lottery industry," of course.

Those are the people that really clean up, selling all the equipment needed to run a lottery. They are the only sure winners of a state lottery. Morris explained simply, "People in the industry advised us . . ."

"I'm astounded by this," Kelly said. "I think the people of Missouri are go-

ing to be extremely unhappy."

And so will be the people of Louisiana, if they fall for the lottery line. Let's let the Show Me State show us a lottery is ludicrous.

Lynn Clayton is editor of the Baptist Message of Louisiana.

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## Pace setters in baptism 1985

	Pastor	Baptisms
1. Highland, Laurel		263
2. First, Jackson		133
3. Colonial Hills, Southaven	Tommy Vinson	114
4. Parkway, Jackson	Bill Causey	97
5. McDowell Road, Jackson	Gary Rivers	86
6. Goodrum Memorial, Vicksburg	Dwight Turner	82
7. First McComb		82
8. Cartersville, Petal	Leland Hogan	77
9. Colonial Heights, Jackson	Gerald Harris	76
10. Crossgates, Brandon	Davis Odom	70
11. Northcrest, Meridian	Malcolm Lewis	70
12. First Columbus	Joe McKeever	63

### TOP CHURCHES IN RATIO OF BAPTISMS PER 100 MEMBERS

	Pastors	Baptisms	Ratio
1. Grace Memorial, Tupelo	Joe Holcomb	148/46	31.08
2. Vernal (George)	Roger Gilbert	28/7	25.00
3. Lowery Creek (Jones)	Eudell Hill	198/45	22.73
4. First, Rose Hill (Jasper)	Steve Pouncy	142/31	21.83
5. Green Valley (Pontotoc)	Bob Deline	113/23	20.35
6. Shiloh (Itawamba)	Hoyt Cates	60/11	18.33
7. Highland, Laurel		1,470/263	17.89
8. Central (Rankin)		247/43	17.41
9. Calvary (Yalobusha)	Don Snipes	157/26	16.56
10. Liberty Road (Calhoun)	Sonny Gill	75/12	16.00



# The Baptist Record

## Peace Committee discusses politics, parliamentary

By Dan Martin

DALLAS (BP) — Politics in the Southern Baptist Convention occupied the attention of the convention's Peace Committee as the 22-member group held its fourth session Jan. 20-21.

"Our agenda was focused almost entirely — although not exclusively — on political matters in our convention," said Charles Fuller of Roanoke, Va., committee chairman.

Fuller said the first three meetings had considered the theological dimension of the controversy which has rocked the denomination for more than seven years. At the inception of the convention-elected committee, Fuller said the group would concentrate on theological matters first, because members believe other problems stem from a "theological root."

Following the Dallas meeting, Fuller said he is "encouraged" by the progress toward a solution to the controversy which threatens to split the 14.4-million member SBC, although he did not specify what shape any possible solution would take.

"We have not reached a breakthrough," Fuller said, "but I am encouraged about the potential for one. We may be approaching some significant areas where all sides can come together and honor our diversity while not dishonoring our convictions."

During its two day session, the com-

mittee declined to take official action concerning possible candidates for the SBC presidency. Two men widely considered as the frontrunners to become SBC president — Adrian Rogers of Memphis, Tenn., and Winfred Moore of Amarillo, Texas — are members of the Peace Committee. A third member — Ed Young of Houston — has been mentioned in past years as a potential president.

Prior to the meeting, it was widely speculated the committee would ask the two key candidates — Rogers and Moore — to withdraw their names from consideration, and that the body would seek to find a compromise or peace candidate to lead the convention.

The body, however, decided it is "not our role to determine who should or should not be president of the Southern Baptist Convention," Fuller said. "We did not feel we should be involved in that politicization."

The committee also discussed the involvement of other Peace Committee members in the political process, including addressing partisan rallies and writing articles. Many persons have questioned the propriety of committee members being so actively involved, Fuller said.

He added: "We reaffirmed the statement we adopted during the first meeting in August and in reaffirming

that, we addressed the fact Peace Committee members should not be dealt with in any other way than any other Southern Baptist is, with the exception that we have the responsibilities of leadership and example."

Fuller said the committee "admonished each other" about overt political activities "but was hesitant about adopting any action which would appear to be muzzling a Peace Committee member from his or her natural involvement which someone with convictions and ideas has the right to have. We just asked the members to take part in the political activity with judgment and with a sense of responsibility."

The August statement quotes the official action taken by the SBC when the committee was created. That action calls on Southern Baptists "to exercise restraint, to refrain from divisive action and comments, and to reflect Christian love . . ."

In regard to convention politics, Fuller said: "More than once, I have told the Peace Committee that if I had my way, I would depoliticize the entire committee. Other members have shared the sentiment. As a committee we have discussed the feasibility of a convention-wide moratorium on denominational politics."

"But such a thing is next to impossible" (Continued on page 4)

## Prentiss teen named to national Acteens panel

BIRMINGHAM, Ala.—A Mississippi teenager has been named to the tenth Acteens National Advisory Panel.



Benzenhafer panel.

Holly Claire Benzenhafer of Prentiss was selected from more than 130 teenage girls nationwide who applied to serve on the six-member

Selections are based on scholastic achievement, school and church activities, and accomplishments in Stuidact, the individual achievement plan for Acteens.

In addition to their applications and written testimonies, candidates had to be recommended by their pastor and Acteen leader. The panelists were selected WMU, SBC.

Miss Benzenhafer, 17, is the daughter of W. D. and Emily Benzenhafer and is a member of

Prentiss Baptist Church. She has been an Acteen for five years and has achieved the level of Service Aide.

A twelfth grader, Miss Benzenhafer's school activities include president of Student Council, editor of the annual staff, Beta Club, and Youth Choir.

"I have grown because of my involvement in Acteens and I can only pray that God will use me as a mirror for His glory," said the teenager.

Panelists will be introduced in the May 1986 issue of Accent, the monthly missions magazine for girls in grades seven through twelve.

Their duties will include writing for Accent, and appearing at state and associational WMU-related meetings. They will also serve as pages at the WMU annual meeting June 8-9 in Atlanta, and at the Southern Baptist Convention which immediately follows.

The panelists will serve until Dec. 31, 1986 when selection for new panelists begins.

## WMU Board announces plans for 1988 Centennial

By Carol S. Garrett

BIRMINGHAM, Ala.—Planning the 1988 Centennial activities of the Woman's Missionary Union was the focus of the Jan. 11-15 WMU Executive Board meeting.

Sharpening the organization was the intent of revisions made in the WMU Base Design, the organization's guideline for how the WMU program of work is carried out in Southern Baptist churches. Changes approved by the executive board will take effect Oct. 1, 1988.

Other actions taken by the executive

board included the approval of planned WMU curriculum in churches for 1987-88 and approval of a single theme for the Week of Prayer for Foreign Missions in 1989-92. The board also approved Acteens' Activators Abroad, a plan by which the girls in the WMU organization for teens will be able to work on projects with missionaries in other countries.

"We must continually know who we are, but we must relate who we are and what we want to accomplish to" (Continued on page 7)

## Missionaries leave Beirut as fighting is intensified

NICOSIA, Cyprus (BP) — Intense fighting in east Beirut forced leaders of the Southern Baptist Mission in Lebanon to recommend evacuation of missionary families with children and of others with potential mobility problems.

Five missionaries and their families have temporarily relocated

to Cyprus; 14 other missionaries remain in the Beirut area.

Those who moved to Cyprus are Mac and Linda Sacco and two of their five children; Gary and Jeree White and their two children, and Vivian Trimble. The Saccos' other children are attending school outside Lebanon.

The group will remain in Cyprus

two or more weeks before deciding about returning, said Elise Bridges, Foreign Mission Board associate area director for Europe and the Middle East. "They want to return," Mrs. Bridges said.

The Saccos have been assigned to Lebanon all but two of the last 15 years. He is the mission's business manager. The Whites moved to Beirut last year to be involved in educational work. Mrs. Trimble is an English-language teacher at the Arab Baptist Theological Seminary, where her husband, Bill, is dean of students. The Trimbles have been assigned to Beirut all but two of the last 25 years.

Sacco is from Gilroy, Calif.; Mrs. Sacco, from McAlester, Okla.; White, Pineville, La., and Mrs. Trimble, Holloway, La. Mrs. White, who is the Trimble's daughter, grew up in Lebanon.

The seminary and other Baptist evangelistic and educational ministries in the Beirut area remain open.

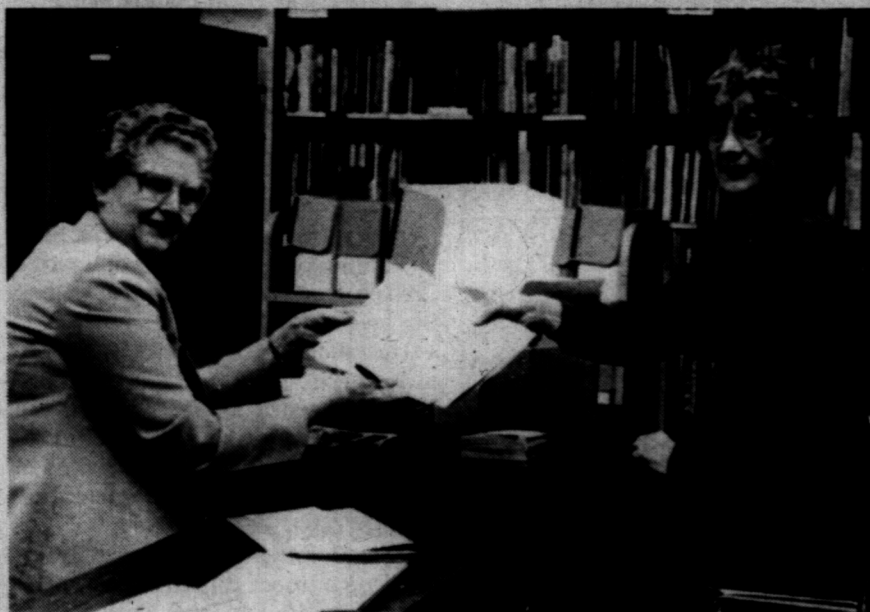
## Angolan rebels hold two Brazilian missionaries

HUAMBO, Angola (BP) — Angolan guerrilla fighters apparently are holding two Brazilian Baptist missionaries they kidnapped Dec. 31.

Miriam and Margarida Horvath, who are sisters, were seized New Year's Eve near the city of Huambo in Angola by guerrillas belonging to UNITA (National Union for the Total Independence of Angola). UNITA is

fighting the Marxist government of the African nation and the Cuban troops stationed there, but the motive for the kidnapping is unclear.

The two missionaries, identified as members of the "Baptist Church of Brazil" by United Press International, are not sponsored by the Brazilian Baptist Convention, Brazil's largest (Continued on page 4)



## Dent makes dent

Woman's Missionary Union put a dent in the work of its library by enlisting a Dent for two weeks' volunteer service.

Former Mississippi WMU President Pattie Dent of Holly Springs, Mississippi WMU president, 1979-84, spent two weeks at the Birmingham headquarters of WMU as a volunteer in the library and archives.

"You would not believe how much work goes into putting a book on the shelf," she said. Mrs. Dent, at left, listed books, processed archival materials, and helped design and arrange exhibits of archival materials.

She was a member of the original WMU Executive Board which was involved in the actual choosing of the new WMU site and she helped in many of the decisions about the building. Eljee Bentley, right, is archivist, WMU, SBC.



# Peace Committee discusses politics, parliamentary

(Continued from page 3)

ble if we respect the Baptist view of personal liberty. The Peace Committee acknowledged the fact that Southern Baptist politics have been an ongoing reality for years. We feel our need is to reject bad politics and to seek a more wholesome version of politics."

The committee also appointed a subcommittee to consider establishing guidelines for the appointment of a parliamentarian or parliamentarian.

## Vandiver planned farther ahead than he knew!

Wayne Vandiver planned farther ahead than he knew. The Baptist Student Union director at Itawamba Junior College teaches a Bible study each semester to the students and last year he had planned to teach the Church Training Equipping Center series "Before You Marry," this semester.

On returning to school after Christmas break, he discovered that eight couples involved in BSU on campus had gotten engaged. "They're coming and bringing tape recorders," said Vandiver.

Another example of the value of BSU Bible studies occurred last fall when Vandiver scheduled the Adrian Rogers videotape series called "What Every Christian Should Know."

The first night the series was held, a girl from out of state attended her very first Bible study of her life, she reported, having only attended a church a couple of times.

The first in the series was "How to

## Foshee will lead doctrine study previews

The Baptist Doctrine Study for 1986 is "The Doctrine of the Laity" by Findley Edge. In this text Edge shares



his beliefs about the involvement of every Christian in the ministry. Howard B. Foshee, director of the Christian Development Division at the Baptist Sunday School Board, will be

leading two preview seminars in the state to equip those persons who will be teaching this book in their churches this year.

These seminars will be held on April 1 at First Church, Columbia; and on April 2 at First Church, Kosciusko. Both sessions will begin at 9 a.m. and conclude at noon.

The books are available in Baptist Book Stores for \$3.55. The teaching workbook is \$4.50.

tarians for the annual sessions.

"Southern Baptists have no constitutional provision for a parliamentarian," Fuller said. "Nor do we have guidelines for the selection of a parliamentarian or parliamentarians. Historically, it has been the option of the president if and when he used a parliamentarian."

The issue of the parliamentarian arose during the 1985 annual meeting of the convention, when SBC President Charles F. Stanley ruled out of order efforts to amend the report of the Committee on Committees which

named members of the 1986 Committee on Boards, Commissions and Standing Committees, which nominated trustees to serve on the 20 national SBC agencies.

A suit has been filed in federal court in Atlanta against the SBC and its Executive Committee by three laypersons seeking to have the ruling and election set aside.

The committee also heard preliminary reports from the five subcommittees appointed in December to visit 11 SBC agencies: the six seminaries, the Home Mission Board, Foreign Mission Board, Baptist Sunday School Board, Historical Commission, and Christian Life Commission.

The subcommittees are in the process of making the visits, Fuller said.

"Regardless of how the subcommittee visits . . . are perceived, they are not designed as miniature inquiries. They are honest attempts to dialogue with denominational leaders about issues which Southern Baptists have asked the committee to analyze. It was in an attempt to avoid — underscored — the atmosphere of an interrogation that we suggested our visits to the agencies rather than asking their leaders to come to us. We have every intention of respecting the trustee structure and process," Fuller said.

The committee will hear final reports from the five subcommittees on the visits during their next meeting in Atlanta, Feb. 24-25.

Fuller said he is encouraged by the progress of the committee. "It is very difficult to communicate to the convention at large the process this committee has made in its development. It has taken this long and this many meetings to come to the point where a dynamic has emerged. We're now at the point where we are attempting to find some ways to maintain our convictions while at the same time honoring our diversity. This meeting has ended on a higher note than the others," he said.

Be Saved and How to Know You're Saved."

That was the first Monday in September. "Over the process of a month attending Bible study and other BSU activities," said Vandiver, "she learned enough about the Lord and what he'd done for her that the BSU weekend capped it off and she accepted the Lord as Savior."

## "Involve new members" CT clinic is slated

To help churches discover ways to involve new members in the life of the church, the Church Training Department is conducting a "Ministering to New Church Members Clinic," in the Baptist Building in Jackson, Tuesday, Feb. 25.



Wert Campbell, growth consultant in the Baptist Sunday School Board's Church Training Department, will be the leader for this clinic.

The clinic will begin with fellowship at 9:30 a.m. and conclude by 2 p.m. The preregistration fee of \$3 covers lunch and materials for the clinic.

Preregistration should be mailed to the Church Training Department, Box 530, Jackson, Miss., 39205.

Mose D. Dangerfield, Church Training Department director, notes that the clinic will help churches prepare a strategy to fully integrate new members into the church following the Good News America simultaneous revivals in April.

## Acres correction

A recent story distributed by Baptist Press and printed in the Baptist Record stated that Missouri has 79,369 acres under cultivation. According to the Encyclopedia Britannica, the figure would be in excess of 13 million acres.



## Many materials available for "Good News" revivals

By Guy Henderson

More prayer and work has gone into the theme, the preparation of materials, and the preparation for revival than any simultaneous meeting.

Arthur Davenport has made Good News America materials available at a rate far less than the individual church could do. The theme and the logo are emphasized on each piece.

This includes attractive yard banners, bulletins, hymnbook covers, Bible markers and posters. For visitation there is a tract with a blank space for your message, door hangers, lapel pins, bumper stickers, and a full range of letterheads and envelopes.

Davenport can be reached on a toll free number (1-800-654-8431) and the materials are mailed promptly.

Guy Henderson directs the Mississippi Baptist Convention Board's Evangelism Department.

## Angolan rebels hold Brazilian missionaries

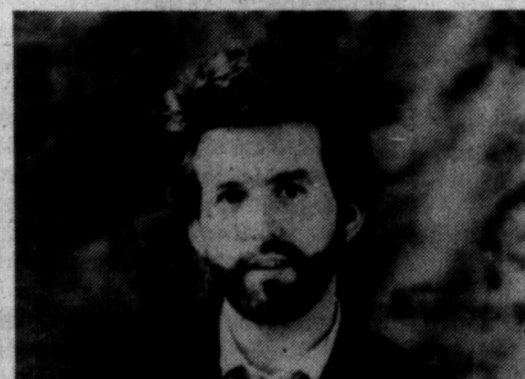
(Continued from page 3)

Oklahoma, also work in the country. Baptist group and the one to which Southern Baptist missionaries relate. The convention does support two other missionaries in Angola, however. Two Southern Baptist missionaries, Curtis and Betty Dixon of

Oklahoma, also work in the country.

"If past practice holds, UNITA probably won't say anything further until the hostages reach rebel headquarters several weeks from now," UPI reported Jan. 15.

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# 'Conservatives' rally lashes 'liberal deceit'

By Greg Warner

ORLANDO, Fla. (BP)—For the third time in recent months, "conservative" Florida Baptists gathered for a rally, this time listening to speakers lash SBC "liberals" who they say are trying to "deceive" Southern Baptists and "destroy our convention."

Jacksonville pastor Homer Lindsay Jr., who said he is Florida chairman of a national effort to elect inerrancy candidates, organized the Orlando "Conservative Pastor's Rally."

Most of the 353 people attending the meeting were in town for the State Evangelism Conference at First Baptist Church. While the first two meetings—one in Orlando in November and the other in Jacksonville in December—were by invitation only, the Orlando luncheon was open to the public and had been advertised in the *Florida Baptist Witness*.

Following the rally, Lindsay said he was unaware of a request by Charles Fuller, chairman of the SBC Peace Committee, that Southern Baptists refrain from controversial rhetoric during the traditional January evangelism conferences. "I guess I violated that request," he said.

Jerry Vines, who is on the Peace Committee and shares pastoral duties with Lindsay at Jacksonville's First Baptist Church, also spoke to the luncheon group. Vines denied knowledge of Fuller's request, but at the December meeting, said he saw no inconsistency in a member of the Peace Committee addressing a clearly partisan crowd. He added "moderate" members of the committee also are speaking out.

During the meeting in Jacksonville Lindsay announced that Memphis pastor Adrian Rogers is the group's choice as candidate for president when the SBC meets in Atlanta in June. At this meeting, however, there was no mention of Rogers or of any political campaign.

The luncheon, instead, featured speakers who lashed at SBC "liberals" and what they characterized as "tactics . . . to deceive . . . and destroy our convention."

Bobby Welch, pastor of First Baptist Church, Daytona Beach, claimed the effort made during the 1985 annual meeting of the SBC in Dallas to replace nominees to the Committee on Boards, Commissions and Standing Committee was such a tactic.

Welch claimed the "tactics of the liberals" is to "use the standard convention system as long as you control it and it suits your own desires; but if you cannot control the system, tear it apart at all costs."

The Daytona pastor said the efforts of the "conservatives" to control the election of the SBC president is the way to rid the convention of liberalism. "You and I are going to be just as backwoods, ignorant as they make us out to be if we continue to sit around and pretend everything is going to work out wonderfully," he told the group. "I intend to get every conservative I know to Atlanta to vote for a conservative that will put an end to liberalism within our convention."

Welch said eradicating liberalism would be easy if denominational employees, Baptist journalists, and

college and seminary professors would "simply answer yes or no" to a list of theological questions concerning creation, biblical authorship, miracles, and blood atonement.

"But that will never happen, because you would never get the liberals to answer," he said. "If a person will not give a straight answer to a straight, honest, fair question, that person is trying to deceive."

As part of the deception, Welch said, liberals hide behind "smoke screens" such as local church autonomy and the priesthood of the believer. "Undoubtedly they are now preparing to make their latest effort to divide our convention over the woman's role in the church," he charged.

Welch accused Kenneth Chafin, professor of theology at Southern Seminary, Louisville, Ky., of making "the misleading and false statement that Jesus is not the only way to be saved" when Chafin appeared on The Phil Donahue Show last June. Houston judge Paul Pressler, an inerrancy leader, also appeared on the show.

"Our people may not have enough sense to get on The Phil Donahue Show and deny Jesus is the only savior," Welch said, "but they've got enough to stand in stores and markets and knock on doors, unashamedly saying . . . 'Jesus saves and he is the only way to the father.'"

Contacted after the rally, Chafin said Welch's statements violated both the "context and spirit" of the television show. "You don't take someone's view of evangelism from the last few minutes of the Donahue show," Chafin said. "I have not ever suggested there is any salvation apart from Jesus Christ," he continued. "These people

know I designed all the evangelistic materials used in the 'Goods News America' simultaneous revivals.

After the meeting Welch said the election of the SBC president is crucial because of the "overwhelming likelihood" that one of the factions in the current controversy will leave the denomination. "Whoever is in the majority will direct the future of the convention," he said. "My belief is that conservatives need to stay in the majority so that we stay true to our founding fathers' historic roots."

Quoting from "Called to Preach: Condemned to Survive," a new book by former Southern Seminary student Clayton Sullivan, Vines said Sullivan blamed Southern Seminary for destroying his belief in biblical fundamentalism and giving him nothing with which to replace it.

Sullivan, now associate professor of religion and philosophy at the University of Southern Mississippi, Hattiesburg, when contacted by the *Florida Baptist Witness*, claimed Vines' selected quotations from the book "distorted his seminary experience."

"The book can be used by either side of the controversy," Sullivan said. "It depends on what part you want to quote."

Sullivan received bachelor of divinity and doctor of theology degrees from the seminary. After being pastor of a rural Southern Baptist church for five years, he left the pastorate.

"Southern Seminary did a beautiful job of showing me the old-fashioned biblical fundamentalism did not hold water," he said.

Greg Warner writes for the *Florida Baptist Witness*.

## Mississippi College to host 'Small Church' conferences

Mississippi College will host the next in a series of Small Church Leadership Training Conferences, Saturday, Feb. 15.

This conference, being held in Clinton for leaders of churches in the southwestern part of the state which have 150 or fewer in membership.

According to Chester Vaughn, Mississippi Baptist Convention Board program director who designed the conferences, smaller churches have specialized needs in leader training, particularly where they may be a scarcity of materials available, and where most of the church staff is volunteer.

The first two conferences were held at Blue Mountain College and William Carey College with a reported enthusiastic turnout.

There will be a total of 23 separate leader conferences in the program which begins at 9:30 a.m. and concludes at 3:45 p.m.

Conferences will be offered for the following leaders: pastors, deacon chairmen; adult, youth, children's and preschool Sunday School workers and Sunday School directors; WMU directors; Baptist Women's and Baptist Young Women's leaders; Asteens,

G.A., and Mission Friends leaders; Baptist Men's directors and R.A. leaders; volunteer music directors; pianists; preschool and children's music leaders; Church Training directors and Church Training leaders in adult, youth, children's and preschool areas.

Lunch is provided for participants by the convention board. Registration is requested at the local associational office so that the lunches may be prepared.

Baptists in the following counties are especially invited: Sharkey, Issaquena, Yazoo, Warren, Hinds, Rankin, Claiborne, Copiah, Simpson, Jefferson, Adams, Franklin, Lincoln, Wilkinson, Amite, and Pike.

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## Senator sponsors Village page

Serving as pages for a week in the Mississippi Senate recently were Barry Culpepper (left) of the Baptist Children's Village and Scott Whitley (right) of the Mississippi Methodist Children's Home. They were sponsored by Senator Bill Harpole of Starkville (center). Each year, Senator Harpole gives young persons from the Baptist and Methodist children's homes the opportunity to serve as his page. During the week, the pages assist Lieutenant Governor Brad Dye and the 52 state senators while getting an opportunity to learn more about the legislative process.

Bro. Deacons: Make sure your pastor is able to attend the

## ANNUAL EVANGELISM/BIBLE CONFERENCE

February 3-4, 1986

Alta Woods Baptist Church

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South Jackson

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## Devotional

*"I have a dream"*

By Trish Simmons

*I am come that you might have life and have it more abundantly (John 10:10).*

The first month of our new year rapidly draws to an end. Is the year off to a good start? What about those dreams for 1986 we had just a few short weeks ago?



January 1986 has had several news worthy happenings. Perhaps at the top is the first federal holiday honoring Martin Luther King Jr. The words 'I have a dream' have become synonymous with Mr. King. I have taken the liberty of borrowing this theme in thinking about the remaining eleven months of 1986.

People need to dream dreams. We must dream dreams that will cure diseases such as cancer, dreams that will set politically oppressed people free, dreams that will eliminate the need to depend on drugs, dreams that will motivate us to work hard and be creative, dreams that will keep us 'people-centered' even in a computer generation, and dreams that will give us the best that life has to offer.

Jesus tells us that he is the life. Without Him, life cannot be its best. His dream is for us to have and be the best. This is so adequately expressed in John 10:10, "I have come that you might have life and have it more abundantly." Jesus said that his purpose is to give us life in all its fullness. The choice is ours. Will we choose just life, or abundant life? Will we choose the good, or the best? Will we dream the dreams that will make us into individuals God created us to be? Life is a precious gift which we only get once; there is no second chance. We must live it while we have it.

In 1986 we have the opportunity to live life fully, one day at a time and: Take time to pray . . . Prayer is the source of power and the rock of strength

Take time to read . . . Reading is the foundation of wisdom

Take time to laugh . . . laughter is the music of the soul

Take time to be friendly . . . Friendships give life a special flavor

Take time to show appreciation . . . Thanks is the frosting on the cake of life

Take time to give . . . Any day of the year is too short for selfishness

Take time to love . . . Because he first loved us

Take time to fill every day with the best, and only God gives the best.

Trish Simmons is consultant, Mississippi WMU.

## Still teaching at 89

*"I've done everything but play the piano and preach"*

By Anne W. McWilliams

Cherry Park Church, Clinton; Northwest Hills Church, Jackson; and Elrairie Church, Jackson, are names that one congregation has used as it moved to three places. Mrs. Ora Alford has made all the moves and at 89 is still teaching an adult Sunday School class at Cherry Park. She lives at 4740 Methodist Farm Road, Jackson, and she said, "If they move any farther from my house, I'm not going!"

Grey-haired she might be, with a little arthritis in her knees and hearing dimming a bit, but she stands erect, and her blue eyes don't miss much. "I've never had any part of me taken out — not even my tonsils," she said.

Her good health has enabled her to work in churches non-stop since 1920. That year she moved to Jackson and joined First Baptist Church when it was where the Krystal is now, at Capitol and President. After two years she and her husband started going to Davis Memorial on Bailey Avenue (later called Crestwood and recently disbanded). She stayed there 24 years, and moved to Elrairie Church in 1948.

For 48 years she taught children in Sunday School, 24 years at Davis Memorial and 24 years at Elrairie, first nine-year-old and then 12-year-old girls. Also she taught 9 and 10-year-old boys and girls in Church Training (BYPU). And part of that time she was also director of the "Junior Department." They asked her to be Training Union director "tem-



Ora Alford

porary" at Elrairie, and that lasted four years. She was Elrairie's WMU director for nine years and a GA leader for 19 years, 1950-1969. Her present task of teaching adult women in the Sunday School she has done for 14 years.

"I've done everything but play the piano and preach," she said. "I don't sing in the choir, because I couldn't carry a tune if it was tied up in a sack." She was converted at age 12 and baptized at Beulah Church, Choctaw County.

"In 1968, at Elrairie, Mrs. Evalea Oswalt and I were the janitors for a while!" And for years, she took vacation time to teach in the Vacation Bible School at Elrairie.

Born Ora Morris, at Weir in Choctaw County, on Oct. 3, 1896; she was the daughter of Will Morris and grew up in a family of 10. Her mother died when she was eight, and her father married Fanny Mills. "I thought of her more as a mother than a step-mother," she said.

After she finished high school at Weir in 1917, she taught for three years in a one-teacher school. "But then they changed the rules and you had to have a degree to teach." With no money for college, she moved to Jackson to take a business course, but met and married T. J. Alford.

"I didn't do any of this church work for the praise of man," she asserts, "but for God's glory." In 1938, after her

husband left her, she recalls, "I promised the Lord if he would give me work, I'd try to do right by him."

She was a talented seamstress and had been a dressmaker at rush seasons for a store downtown, so she found jobs sewing, mostly with laundry and dry cleaning plants from 1938 until 1964, and in addition did sewing at home. She worked with Good Will Industries for four years, and then began babysitting, which she kept up until last year. While babysitting, she did a lot of general housecleaning and cooking in homes where she worked. Actually, this is her first year of "Retirement."

"I love children," she says. She reared her cousin, Onita Morris Phillips, as her own daughter, and now lives next door to her. (When Onita was 16 months old, her mother, Ora's aunt, became ill with tuberculosis and had to stay at the sanatorium for six years.)

Mrs. Alford's christianity has not been only "church work," but she has applied it to all areas of her life. She learned to drive after she was 42, and for 15 years carried a carload of young people, her neighbor's children, to church Sunday mornings and nights. The neighbor had eight children, four boys and four girls. She remembers, "I saw every one of them saved but the baby girl who was only nine years old. She had blood poison and died."

"I always liked to do for other people, so I had a friend who lost her husband. He died of cancer of the brain. I bought groceries and paid her utility bills for her for eleven years and carried her to the Welfare Department to collect her commodities."

Now that she has retired she reads and listens to radio. She crocheted Christmas gifts for her Sunday School class, and continues her Home Bible Study lessons — has earned the sixth diploma. "I like Philippians 4:13, but my favorite is Psalm 23:1 in the Living Bible translation, 'Because the Lord is my shepherd, I have everything I need.'"

## Evangelism meet to feature 'Good News'

The annual Evangelism-Bible Conference at Alta Woods Baptist Church, Jackson, Feb. 3-4, will include a number of choices for special interest conferences.

These conferences will take place on Tuesday, Feb. 4, at 10 a.m. and at 2:45 p.m. Participants may choose any two of the following topics.

"The Good News from Old Testament Prophets," led by Dan G. Kent of Southwestern Seminary. This conference will discuss passages that preview the Good News of Salvation through faith.

"Jesus: the Good News (Matthew, Mark, Luke)," led by Ray Summers,

retired, Baylor University; "The Good News Shared (Acts)," led by Ray Frank Robbins, Mississippi College; "The Good News and Personal Freedom (Philemon)," led by Charles E. Myers, retired, pastor, Alta Woods; "The Good News According to Paul," led by Billy Simmons, New Orleans Seminary; "The Good News and Personal Witnessing," led by Tom McEachin, Home Mission Board;

"Sharing the Good News Through a Growing Church," led by Randy Thompkins, Cornerstone Consultants, Tulsa; "Sharing the Good News in Witnessing to Mormons and Other Cults," led by Carl Savell, Home Mis-

sion Board, and former pastor of Woodville Heights Church, Jackson;

"The Good News: Shared by Gifted Women," led by Marjorie (Mrs. Earl) Kelly, Jackson; "The Layman and the Good News," led by Bill Clemmons, Southeastern Seminary; and "Sharing the Good News Through Music," led by J. M. Wood, minister of music at Broadmoor Church, Jackson, and by Beverly Terrell, soloist from Texas.

The Evangelism-Bible Conference, sponsored by the Mississippi Baptist Convention Board's Evangelism and Sunday School Departments, begins at 1:30 p.m., Feb. 3 and concludes at the end of the next evening's service.

## Hamilton Scholarship is established

A scholarship fund in memory of Ray Hamilton has been established with the Mississippi Baptist Foundation by his widow, Mrs. Lulu Belle Hamilton. The fund provides for the selection of a student at the Mississippi College School of Nursing to benefit from the scholarship.

Verbie Hall ship. "The establishment of this scholarship was based on Mrs. Hamilton's

desire to perpetuate the memory and influence of her late husband," Harold Kitchings, executive secretary of the Mississippi Baptist Foundation, told the Baptist Record.

Kitchings added, "This particular health-related field was selected by Mrs. Hamilton because of her conviction that her husband's life was given primarily to assisting others. Mr. Hamilton's life has been characterized by those who knew him best as one who was a peacemaker who truly loved his fellowman. Since Jesus described this as the second greatest com-

mandment, it was most appropriate that Mrs. Hamilton would select a School of Nursing in a Christian college for Mr. Hamilton's memory to be continued in a significant manner."

Hamilton was a farmer in the Harpersville community, and Mrs. Hamilton continues to operate the farm. Earlier he was an International Harvester dealer in Forest. Before her retirement from the profession, Mrs. Hamilton was a school teacher at Harpersville.

The recipient of the scholarship for 1986 is Verbie Hall, a sophomore in the Mississippi College School of Nursing.



Foundation officers

Paul Breazeale, center, of Jackson has been elected president of the Mississippi Baptist Foundation. Other new officers of the Foundation are, left, G. Hayes Graves of Brandon, vice-president, and James M. Fleming of Crystal Springs, right, treasurer. Named to the Foundation's Executive Committee were Aubrey Boone of Winona, Charles Lofton of Brookhaven, and J. Kearney Travis Jr. of Hattiesburg.



# Faces And Places

by anne washburn mcwilliams

## Where am I?

We were standing in front of my refrigerator in Clinton. Pansy Rankin had driven down from Fulton, and we were to leave next morning from the Jackson airport at 6:45. Mildred Jenkins would join us there and we'd meet Joan Peterson in Dallas. "I want to put this turkey breast in your freezer," Pansy said. "I'm taking it to Bobbye and Jerry for Thanksgiving. Turkeys in Thai grocery stores are \$40 apiece." But wouldn't it thaw before the 30 hours from my kitchen to Bangkok? She thought not. W. D. wrapped the package well in plastic and bound it with black masking tape. It was ready to go.

"Where are we?" I asked, and somebody said, "We just flew over the mountains of Alaska." Another added, an uncheerful note, "We're on the same route as 007." We'd left Dallas at 10:40 a.m. Saturday, Nov. 23, on Thai Airways, scheduled to arrive in Bangkok at 10:30 p.m. Sunday. Going west, we followed the sun; daylight hung on and on. Actual flight time, I figured, would be 25 hours, counting brief stops in snow-covered Seattle and rainy Tokyo.

I borrowed Pansy's magazine and read about how proper diet could help readjust your biological rhythms and prevent jet lag. "Why do Americans eat sugary carbohydrates," the writer asked "(that make you sleepy) at breakfast, and steak (protein that wakes you up) for dinner?" Good question. Shortly, the lovely Thai flight attendant in long silk dress handed us baked duck dinners (breakfasts?).

For hours Mildred sat piecing a quilt square. Pansy was crocheting. Joan sat reading her Bible. Passengers on that 747 belonged to many nations. Here was an Arab woman with a black shawl over her head, there a Sikh wearing a pink turban, — Chinese, Japanese, British, Australians . . . For exercise, many would walk up one aisle and down the other. Often one would see the needlework in progress and stop to ask questions. It would not take long for Pansy to reveal that she was going to visit her missionary son, Jerry Rankin, in Bangkok. (He is the Foreign Mission's Board's associate director of work in southeast Asia.) And Mildred would say she is a Methodist from Attala County, Mississippi, but that her daughter, Guinevere Young, is a Baptist missionary in Bangladesh. From there, they could easily turn the conversation to the topic of religious faith. My, I thought, How well they use their stitchery as a springboard for witnessing! \*\*\*\*\*

A dog's bark awakened me. Still groggy, I opened my eyes. "Where in the world am I?" I thought. Then looking out the window I saw orchids in pots. Coconut and banana trees and a bougainvillea vine stretched over the high white brick fence. The maid was opening the gate, offering a bowl of food to a Buddhist monk in an orange-colored robe. "Oh, yes, I'm in Bangkok, at Thumchai's house."

Last winter my friend, Raviwan

Thumchai, a mathematics professor who formerly taught at Jackson State University, wrote me that she was bringing a group of Thai teachers to California and that she would like me to meet them there and tell them what Southern Baptists believe and about their ministry in other countries. After the teachers failed to receive visas for the trip, she wrote me in May, "Please, please come to Thailand." And now I was here.

In the hall outside the air-conditioned bedroom, waves of tropical heat poured over me. "It doesn't feel like Thanksgiving Day weather!" This morning I would welcome the Thai way of taking a bath! From a tall bucket in the tiled shower, I dipped the cold water and poured it over me by the bowlful. Now I was fully awake.

Thumchai's friend, Wilai Boaplian-sri, drove Joan and me to a famous floating market. As instructed, we pulled off our shoes and stepped into the highly polished boat, to be rowed down the canals, wearing palmetto hats and drinking fresh coconut milk through a straw from the coconut shell. Later, for lunch, we stopped at the Royal Orchid Hotel beside the Chao Praya River. Wilai insisted on buying our Thanksgiving meal. It included slices of expensive turkey, and pumpkin pie as well.

"Why are the soldiers standing there? Where are we?" I asked.

"Near King Bhumibol's palace. I want you to visit the Marble Temple." In this temple, Thumchai knelt before an image of Buddha, to pray. Then she explained to Joan and me a few of the teachings of Buddha. As we prepared to leave, we learned that a memorial service for a member of the royal family was about to begin on the lawn before the temple. We sat down on the grass to watch.

Two soldiers rolled out a red carpet along the sidewalk. Thailand's crown

prince descended a flight of steps and onto the scarlet path. He wore a white jacket, trimmed with gold braid, and a white hat that looked like a construction worker's helmet, except with a more pointed top. Two attendants held over him a little purple umbrella with a long handle that reached almost to the ground. Then came women dressed in black. I supposed they were princesses. Two monks paraded by, carrying boxes that held Buddhist scriptures. A cannon sounded a salute, and planes flew over in formation.

"Where are we?" I asked, as the car slowed.

"Soi 2, Sukumvit Road," Joan said. We had invited Thumchai to visit Calvary Baptist Church with us and she had agreed. In the service, His Excellency the United States Ambassador William Brown read a Thanksgiving proclamation, quoting Presidents Lincoln and Reagan.

"Why is the cross empty?" Thumchai asked, of that cross at the front of the sanctuary. "Where is Jesus?" She had visited other churches where she had seen a statue of him on the cross.

"He is risen," I told her, "and is with his Father in heaven. At the same time, he lives within every Christian believer. The Bible says, 'As many as them that believe on his name.' So we to become the sons of God, even to them that believe on his name." So we who are believers may as God's children become princes and princesses."

"Do you know where you are today?" Ruth Graham once wrote. "Have you been born into God's family through faith in his Son our Savior? Or are you still outside? . . . Wherever we may travel in this world, we can be secure in knowing that our home address is 'in Christ.'"

Where are you?

## Springfield high attendance causes pastor to "faint"

Springfield Church, near Morton, recently experienced an unusual occurrence in Church Training, according to Alan E. Balliet, pastor. They had near or over 80% of enrollment present without any special promotion for the organization. For two Sundays, the attendance was 82% and 84% respectively, and on the next Sunday it was 74%. The enrollment is 141. The attendance was 115, 118, and 105.



Balliet



Wade

The church has been experiencing heavy continued growth in C.T., S.S., new members, baptisms, number of tithers, income and choirs for more than a year. In 1985 they conducted an enrollment/enlargement campaign, a three-week stewardship campaign, and a choir enrollment/improvement campaign, following a prolonged Planning for Growth program. Eddie Wade is Church Training director.

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## WMU announces plans for '88 centennial

(Continued from page 3)  
the realities in the lives of women we wish to enlist in Woman's Missionary Union." WMU President Dorothy Sample said.

An historic step was taken when West Virginia WMU President Lynn Talley was seated on the executive board. She was eligible for a seat on the executive board when her state Baptist convention exceeded 25,000 members, the minimum required for representation.

Celebrations for the 100th anniversary of WMU in May 1988 were officially launched during this meeting.

Plans for the commemoration include nation-wide celebrations throughout 1987-88, the production of special Centennial products, commemorative issues of WMU publications, and a Thank Offering through which women and girls in church WMU organizations will be able to help complete paying for the new national headquarters building by 1988.

The WMU Second Century Fund will be another Centennial emphasis. This fund will be an endowment for development of Woman's Missionary Union work in the United States and other countries.

While Woman's Missionary Union looks back at roots entwined with Lottie Moon and her missionary work in China, limitations for sharing a personal witness in that country today are falling away. Foreign Mission Board President R. Keith Parks told WMU leaders.

He discussed with them Cooperative Services International, the FMB's new plan to encourage skilled Southern Baptists to seek employment in China (or other countries where it is not possible for the FMB to enter), build relationships, and share their faith.

The Home Mission Board president William Tanner shared grim statistics of the "lostness" of America.

More than half the population of this country make no pretense of knowing Christ, meaning that out of more than 239 million people, at least 160 million are lost, according to Tanner.

Lloyd Elder, president of the Sunday School Board, presented WMU with five pieces of pulpit furniture to recognize the move into the new national headquarters building and the move into a second century of missions work.

Carol Garrett writes for WMU, SBC.

## "I love the ministry of a Baptist preacher"

MILL VALLEY, Calif. (BP)—"After my God and my family. I love the ministry of a Baptist preacher," said Frank Pollard, in resigning as the fifth president of Golden Gate Seminary, to return to the pastorate of First Church, Jackson, Miss. "How thankful I am our Lord is letting us return to a congregation we love deeply."

In his statement of resignation, Pollard said he and his wife, Jane, announced the decision to leave "reluctantly" because of their love for Golden Gate seminary, its ministry, and its people. They said they were thankful for the opportunity to experience first-hand the challenge of Southern Baptist work on the West Coast.

Golden Gate seminary is a fully accredited institution of the Southern Baptist Convention established in 1944. Pollard is the seminary's fifth president. During the first year of his presidency, enrollment increased approximately 20 percent, the largest gain in seminary history.

An expanded doctor of ministry program and the establishment of the three multi-ethnic theological association centers are accomplishments related to increase in enrollment.

"Baptists can be proud of the three-track curriculum offered at Golden Gate which includes spiritual formation, cognitive classroom discipline, and supervised ministry," Pollard commented.

During Pollard's tenure the physical facilities and equipment of the seminary have been expanded. The

seminary's chapel was remodeled and improvements were made in grounds and landscape.

A state of the art computer laboratory was installed to provide students with learning experience of the application of computers in ministry and church administrations.

In the fall of 1985 a new site in Brea, Calif., was acquired for the Southern California center which has experienced continual growth.

Two special events also were celebrated; the installation of a new academic dean and the seminary's 40th anniversary.

Asked about the future of Golden Gate, Pollard responded, "The future of seminary is very bright. With the board of trustees' current composition, I am sure they will make a good decision about future leadership and the continued progress of Golden Gate seminary."

Pollard came to the seminary from San Antonio, Texas, where he was pastor of First Baptist Church for two years. He has been host and Bible teacher for "At Home With The Bible," a program sponsored by the SBC Sunday School Board and the convention's Radio and Television Commission.

Additionally, Pollard has been preacher for the world wide "Baptist Hour," radio program and has written three books. In 1979 he was selected by Time magazine as one of the "seven most outstanding Protestant preachers in America."

The seminary's board of trustees will follow the appropriate process to fill the vacancy.



# North Carolina church trains laypeople in witnessing how-to

By Sherri Anthony Brown

WILMINGTON, N.C. (BP) — The pastor of the church that led North Carolina in baptisms the past two years believes Continuing Witness Training (CWT) is the best tool to equip Christians to share the gospel.

"If the gospel is true, we ought to be able to tell about it. And CWT is the greatest tool I know of to equip people to do that," explained Johnny Hunt, pastor of Long Leaf Baptist Church, Wilmington, N.C.

During the 1984-85 church year, Hunt baptized 211 people; the year before, he baptized 189.

All church members, including new members are encouraged to participate in CWT, a continuous process for training personal witnesses. CWT apprentices who complete the initial 13-week training cycle, memorizing the presentation and witnessing prin-

ciples, become equippers of others. Participants also spend part of the 13-week training sessions visiting non-Christian prospective members.

"I've never had the door slammed in my face," said church member Deborah Joyner. "Most people are receptive in some manner, but often are not ready for Christian commitment."

Joyner, who has been involved with CWT for two years, is now teaching her 12-year-old daughter. "In church we talk about witnessing, but we don't always have a one-on-one basis for witnessing. CWT helps you gain boldness for that one-on-one experience," she explained.

However, Joyner does not believe that witnessing is one-sided. "If they have something to say, I listen. If I'm not interested in what they've got to

say, why should they listen to me?"

She often warns her classes that witnessing can become "mechanical if you don't stay sensitive and care for the people."

If someone really wants to talk about Jesus, they can, said recently converted Charlene White.

White began CWT within weeks of her conversion at Long Leaf Church. For her it became a form of discipleship, as well as witness training.

"I feel so full I could bust," she said. "That's why whenever there's an opportunity (to witness) I feel compelled to do it."

"Learning CWT doesn't make you a soul-winner," warned White. "Only going out and using it can do that."

"If God can use CWT through me to reach people, that's what I want," said White.

## No subscription rate change

(Continued from page 2)

In early announcements the postal service had indicated that the new postage rate would be about 30 percent higher than the old one. And that concept is true on one level of presorting (or actually no presorting) the mail. On no presorting (already the highest rate paid) the charges did go up 30 percent. As presorting begins to be effective, however (as we try to help the post office by sorting into categories), the rates went up more than 30 percent.

There are two major levels of presort. One is by zip codes and the other is by carrier routes. The carrier route presort is the cheapest rate, and that is where almost all of the Baptist Record mailing is to be found. That rate, however, went up much more

than 30 percent. In fact, according to a post office announcement received about the first of the year, we feared a 95 percent increase in that category, which meant that we might be facing almost a 95 percent rate increase in total costs. Thus far, however, the increase has been only the 57 percent mentioned earlier.

That is steep enough but is not nearly the 95 percent that had been feared.

The important fact is, of course, that our subscription rate will not increase. And if churches find their postage rates are burdensome, they might do well to consider using the front page of the Baptist Record for their news. The postage rate will have been paid already. Our purpose is to help.

## Historical biographies

Jack Gunn, executive secretary of the Mississippi Baptist Historical Commission, is compiling biographical information for historical purposes. He is hoping to receive as many biographical resumes from Mississippi Baptist church and denominational workers as possible.

The deadline for receiving these is imminent and the need is urgent, Gunn has pointed out.

Gunn has mailed questionnaires to as many such persons as he could contact. He would like to hear from all of those in addition to any that he might have missed.

## Book Reviews

Davis, Lee E.: **IN CHARGE**, Broadman, Nashville, pp. 167. No price given.

The author has served with the Stewardship Commission of the SBC since 1977. He is vice-president for stewardship development.

The book is divided into three sections: Biblical Concepts of Management, Shaping a Christian Life-Style, and How to Manage for Christian Living.

The author begins by pointing out that Christians are to be good stewards of God's money. He points out that "a steward is a manager. To be a manager is to be assigned responsibility, to have oversight, to be in-charge of something that belongs to another person."

In chapter three, he points out the contrasts of secular and Christian life-styles. "To choose a secular life-style is to organize life as though there is no God or as though God doesn't count," whereas "A Christian life-style is a particular unique way of living as taught and illustrated by Christ."

In the final three chapters, the author deals with management planning in goals and income, applied in spending and records, and for the future. Some practical advice is offered in these three chapters.

I would rate this a good book. It would be helpful for ministers and laymen alike. Reviewed by Greg Potts, Bluff Springs Church, Magnolia.

Martin, O. Dean; **GOOD MARRIAGES DON'T JUST HAPPEN**. Revell, pp. 159. No price given.

The book was written for couples who have a good marriage and want to keep it that way and for singles or pairs who do not, but wish they did. This statement comes from the author's preface.

The author was a marriage counselor and senior minister at a large and active church. After a period of "burn-out," he began to realize a need to share some practical insight he had accumulated with

couples who wanted to keep their marriage good. As a result, a film series was produced and eventually, this book.

The author identifies some rather interesting "potential" problem areas in a marriage that, if not "checked" or "controlled" could cause problems. One of these is, as the author put it "Identifying the Little You." In this chapter he deals with a person realizing the little "child" that is in us all and ways to "control" that child.

It presents a different angle for marriage books, and has helpful material for all married couples and ministers.—Reviewed by Greg Potts, Bluff Springs, Magnolia.

George, Denise: **THE STUDENT MARRIAGE**. Broadman, pp. 128. No cost given.

The author is a free-lance writer whose husband is assistant professor of church history at Southern Seminary. She is a full-time student herself.

I personally got very little from the book although it would be a very good book for married college students to

read. The author covers a wide variety of topics. These range from how to divide the labor around the home, how to properly manage your money, to a discussion of the pro's and con's of having children during these years.

A very practical book for those who are married and getting their education at the same time. Reviewed by Greg Potts, Bluff Springs, Magnolia.

**THE GREATEST GIFT** by Calvin S. Metcalf (Broadman, 64 pp., As Valentine Day draws near, and people look for gift books, here is a good one, especially for that time of year—24 meditations on love. The author is Calvin S. Metcalf, pastor of Central Baptist Church, Fountain City, Knoxville, Tenn. The brief devotional meditations are divided into six groupings—What Is Love?, The Gospel is Love, The Fellowship of Love, A Loving Church, Godly Self-Love, and Jesus' Love. Full-color photographs of nature scenes gives this tiny book extra charm. The photographs were done by Karen W. Carden, freelance author-writer-photographer of Knoxville.—AWM.

## First history of Covington County contains history of its churches

Covington Crossroads, the first published history of Covington County, Mississippi, was released in December, 1985. It was written by Gwen Keys Hitt and printed by the University of Southern Mississippi.

This comprehensive collection of historical records contains 85 photographs of various groups and areas in the county. Also it contains the history of churches in the county, including those in the Covington Baptist Association.

The volume is divided into three sections: 1. Choctaws, county organization, and four municipalities; 2. Communities; 3. Life styles.

Mrs. Hitt, teacher of the gifted at Collins Junior High School, says that the idea for this book came after she

began writing a column in 1984 for The News Commercial in Collins, about various communities. Her list of Covington County communities grew to 89. Eventually she interviewed 250 people, and sifted through church histories and as many books as she could find about the area. Much of the material was first published in The News Commercial.

Mrs. Hitt's writing experience also includes Church Music RFD and We Shall Come Rejoicing, A History of Mississippi Baptist Church Music.

Persons desiring information on prices and how to obtain the book may write Covington Crossroads, Gwen Keys Hitt, Rt. 4, Box 255-A, Collins, MS 39428.



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# Texas Baptist body reviews constitution

By Toby Druin

DALLAS (BP)—The 34-member Texas Baptist Constitutional Review Committee held its organizational meeting last week, and while many concerns were aired, at least one consensus appeared to already have surfaced—given a choice between (1) relinquishing control of Texas Baptist institutions to avoid the problem of ascending liability and (2) maintaining control and assuming liability, the committee will choose the later.

The committee resulted from action at the annual meeting of the Baptist General Convention of Texas in San Antonio last November when a proposed slate of changes in the constitution and bylaws was approved by messengers but failed to get the required two-thirds majority.

Eleven changes were proposed, five dealing with terminology and grammar and the other six growing out of the report of a debt study committee concerned about a half billion dollars in debt existing or proposed by the institutions. The changes would have substituted the words "affiliated with" for "owned and controlled" in some portions of the constitution in an effort to insulate the convention from the problem of ascending liability—the convention being held accountable for institutional defaults or lawsuits.

However, several messengers spoke against the changes, expressing fears

that "affiliated with" would make it easier for an institution to sever its relationship with the convention.

The changes were approved by a 808 to 577 vote, short of the two-thirds majority needed for constitutional changes. Messengers subsequently approved a motion for a committee to reconsider the changes and any others deemed necessary and report to the 1986 convention in El Paso.

The executive board authorized the review committee in December and named James Semple, pastor of First Church, Paris, chairman.

Roy Cole of Dallas, longtime legal counsel for the convention, noted that if control is maintained by the convention, it will have liability, but said in his opinion at this time, the problem of ascending liability is not a problem in Texas.

He added, however, that while he sees little difference in the terms "affiliated with" and "owned and controlled by," in Texas a charitable organization such as a Texas Baptist child care institution, a hospital or college cannot legally be "owned" by the convention; it can only be owned by the cooperation under which it is chartered. It is the state which issues the charter and which required adherence to it, he said.

Toby Druin writes for the Texas Baptist Standard.

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## Missionary News

Felix and Dene Greer, missionaries to Liberia, have completed furlough and returned to the field (address: P. O. Box 1416, Monrovia, Liberia). He was born in New Orleans, La., and also lived in Baton Rouge, La., Vicksburg, Clinton, and Jackson, Miss., while growing up. She is the former Dene Brummett of Jackson.

Henry and Linda Lee, missionaries to Japan, have arrived on the field to begin their first term of service (address: 1-39-28 Tama Machi 4-11-L-69, Fuchu City, Tokyo 183, Japan). He is a native of Clarksdale, Miss. The former Linda Jackson, she was born in New Orleans, La., and considers Hazlehurst, Miss., her hometown.

John and Kathy McNair, missionaries to Uruguay, have completed furlough and returned to the field (address: Casilla 14052, Montevideo, Uruguay). They are natives of Mississippi. He is from Magee. The former Kathy Lee, she was born in Poplarville.

Bill and Carolyn Smith, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa Postal 338, 86100 Londrina, PR, Brazil). He is a native of Amite County, Miss., and she is the former Carolyn Brand of Orlando, Fla.

Dorothy Lott, missionary to Brazil, has arrived in the States for furlough (address: 606 Graymont Ave., Hattiesburg, Miss. 39401). She is a native of Sumrall, Miss.

William and Nadine Waddle, missionary associates to Uganda, have arrived on the field to begin their first term of service (address: P. O. Box 1734, Kampala, Uganda). They were born in Itawamba County, Miss.; grew up in Fulton, Miss., and consider Grenada, Miss., their hometown. She is the former Nadine Taylor.

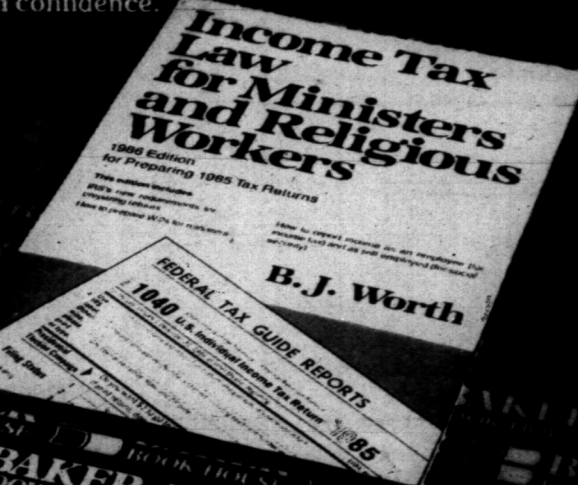
Ronnie and Beth Parker, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa Postal 2662, 60000 Fortaleza, CE, Brazil). He was born in Hattiesburg, Miss. The former Beth Colletti, she was born in New Orleans, La., and lived in Hattiesburg and Biloxi while growing up.

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## Staff Changes

Easthaven Church, Brookhaven, honored Steve Huey with a reception on Jan. 12. Huey served as interim music director for two years. In his last service, he did a concert of favorite hymns.

Matthew L. Greer resigned as pastor of Corinth Church, Tallahassee Association, Jan. 1, because of health reasons. He has served as pastor for the past 15 years.

W. Levon Moore, retired director of missions for Attala Association, has been called as interim pastor of Williamsville Church in Attala Association. He began his ministry there on Jan. 1, following his retirement on Dec. 31, 1985.

New Prospect Church, Leake, recently called Keith Mangrum as pastor. Mangrum is a graduate of Mississippi College and is now attending Clarke College. He assumed his responsibilities on Jan. 5.

First Church, Bay St. Louis, has called Keith Appling as youth director.



Gillis

Gene Gillis has recently accepted the pastorate of Cleary Church, Florence, and is now on the field. He moved from Vaiden Church, Vaiden.

William E. Tyner, minister of music and youth of Parkway Church, Kosciusko, was licensed to the ministry on Jan. 12. Tyner will be moving from Parkway Church to First Church, Madison to serve as minister of youth.

Gerald Morrow is the new minister of music and youth at Immanuel Church, Northwest Association.

Robert Wilkins has begun his duties as minister of music at Strayhorn Church, Tate County.

Tom Reeb has resigned as pastor of former Carolyn Brand of Orlando, Fla.

### James F. Smith, minister, dies

James Franklin Smith, 59, died Jan. 18, at the Veterans Administration Center in Jackson. Funeral services were held at 10 a.m., Jan. 21, at Stephens Funeral Home chapel in Union, with burial in County Line Cemetery near Union.

Smith, a minister, was a member of First Baptist Church, Richland. Among his pastorates were Puckett Church; Beacon Street, Philadelphia; Central, Brookhaven; Edon (Kemper); Springdale (Tippah); Knoxo (Walthall); Bethany Church, Newellton, La.; Union (Neshoba); and Rose Hill.

Born at Morton, he was graduated from Mississippi College and attended New Orleans Seminary. He was ordained at Van Winkle Church, Jackson, in 1955.

During World War II, he served in Europe, in the 80th Division of the U.S. Army, under General Patton.

Survivors include his wife, Mrs. Edna Ruth Burton Smith; two daughters, Mrs. Linda Stringer of Richland and Mrs. Jimmie Ruth Canterbury of Tampa, Fla.; two sons, James Franklin Smith of Mineral Wells, Tex., and Vaughn Smith of Brandon; four sisters; two brothers; and three grandchildren.

of class hours taken by students divided by 12 hours, the minimum requirement for being considered full-time.

Trustees also reaffirmed Baylor's denominational identity by asking administrators to continue seeking an enrollment in which Baptist students remain in the majority.

### Baylor trustees set enrollment ceiling

WACO, Texas (BP) — At a time when many colleges and universities across the nation are facing declining enrollments, Baylor University trustees have approved an enrollment ceiling at 10,000 full-time equivalent students, effective in the fall semester of 1986.

During the fall 1985 semester, 10,900 full-time equivalent students were enrolled at the university owned by the Baptist General Convention of Texas.

The full-time equivalent enrollment reflects the ratio of the total number

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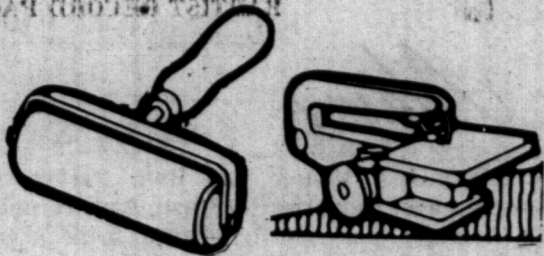
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## Students spruce up Friendship House

By Joe Cobb

There's nothing misleading about the name of the Friendship House on Chestnut Avenue in Newport News, Va.

Operators of the homey, four story brick dwelling say they befriend all of their visitors, no matter where they come from.

Lynn Latham, director of the Friendship House, wants to improve the homey atmosphere of the old house and make it a model for others in the economically depressed area of Newport News. To help her do this, 13 students from Northeast Mississippi Junior College spent two weeks during Christmas helping to renovate the building.

Sleeping in sleeping bags and cooking their own meals, the students

began their day between 5 and 6 a.m. and worked until dark. They plastered ceilings, stripped floors, papered walls, cleaned carpets, repaired stairs, painted, and varnished, among other things.

"I have gotten more man hours out of them than out of a group of 30 people," Mrs. Latham said.

The students worshiped in a black church on Sunday. So impressed was the church that students would travel that far, give up their Christmas break and pay much of their own expense, that the church collected food almost every day and brought it to them.

This church, Trinity Baptist, invited the students for an evening meal and the Watch Night Service on New Year's Eve. The entire experience proved positive for the students and

the church.

The end of two weeks of hard work found these comments typical of the group. "I wish we had time to do more," said Kathy Helton, a sophomore majoring in biological engineering; "You can see a lot of beauty in the house and I hate to leave," said Allen Boland, a sophomore majoring in business administration; Andy Gann, a sophomore criminal justice major, said, "Once you get involved you are wrapped up in it."

Eva Moody, a nursing major said, "Seeing other people smile is the reward I get from doing things like this. It is a joy to be able to give back some of what the Lord has given me."

Joe Cobb is BSU director at Northeast.

## Missionaries find open doors in largely Muslim west Java

"In west Java it seems that God is opening doors that at one time seemed impossible to penetrate with the gospel," report John and Nell Smith, Mississippi missionaries to Indonesia.

"The miracle of all this is that we have not had the first opposition in any of the areas from other religious groups. This is almost unbelievable for this area of Indonesia where more than 90 percent of the people are rather fanatical Moslems," he added.

The Cimahi Church, where they are members, has bought a lot for building a place of worship in the Sangkurian area. Also the Smiths are reaching out to the towns of Padalarang, Soerang, and Cianjur, and planned to explore possibilities in Purwokarta. Another mission point, in the Safari Garden Hotel at Cisura, has been turned over to Bill and Liz Corwin.

A young man in Padalarang invited them to his house to hold a home worship service. They said they expected

possibly 10 or 12 but "his little apartment was buzzing with people awaiting the preaching of the Gospel. There were 25 adults and four children."

In a second meeting there, 24 people were present. After an in-depth study of the new birth as presented in John 3, five people raised their hands in surrender to a call to faith in Jesus.

The Smiths expect to be in Mississippi for a brief furlough, beginning in April. Their address is Jl. Kalalina Raya 4, Cimahi 40535, Indonesia.

## Mississippians graduate from Southern Seminary

LOUISVILLE, Ky. — Two students from Mississippi were awarded degrees from The Southern Baptist Theological Seminary during the school's 156th Commencement in Louisville, Ky.

The Mississippi Baptists were among approximately 221 persons to receive degrees from the schools of theology, church music, Christian education, and social work.

Mississippi graduates included Master of Divinity — Paul Ford Knight, Jackson, and Master of Theology — Richard Raymond Lloyd, III, Starkville.

## Census Bureau needs staffers

The U.S. Census Bureau currently is recruiting staff for census operations beginning early in March. Qualifications include passing a test, current driver's license and vehicle, home phone, and ability to work 40 hours per week when required. Any persons interested in working for the 1986 East Central Mississippi census should contact the U.S. Census Bureau office in Meridian at 485-0800. Work will be available in Lauderdale, Newton, Jasper, Winston, Kemper, Neshoba, Leake, and Attala Counties and on the Choctaw Indian Reservation.



Acteens and GAs of Antioch Church, Rienzi, recently shared a recognition service. The theme was "Multiply the Vision." Pictured, left to right, are Jenny Emerson, queen; Leah Michael, 1st level GA; Jennifer Harden, queen. Acteen leaders are Mrs. Carolyn Harden and Mrs. Eula Emerson. GA leader is Mrs. Sheila Johnson. Dan Emerson is pastor.

A Family Life Conference will be at First Church, Durant, Feb. 2-5. Sunday morning services will begin at 11 a.m., with services daily on Mon., Tues., and Wed., 12 noon and 7 p.m. Don Crosswhite, full-time evangelist, and family will be sharing God's Word through music and preaching. Steve Delony is pastor.

The annual Northwest Evangelism Conference, Feb. 24 and 25 will be held at Olive Baptist Church, Pensacola, Fla. It will be the third such conference. Speakers include Sam Cathey, Moody Adams, Anis Shorosh, Rick Scarborough, and Clyde Billingsly.

## Mississippi Baptist activities

Feb. 2 Christian Action Commission Sunday (CAC Emphasis)  
Feb. 3-4 Evangelism/Bible Conference; Alta Woods BC, Jackson; 2 p.m., 3rd-9:30 p.m., 4th (EVAN/SS)

Washington Church, Washington, will have Dedication Day for its new 450-seat church auditorium, Feb. 2, 11 a.m.

Ray Grissett will deliver the dedicatory address. Dan Hall will direct the music. Grissett is associational administration consultant and Hall is director of church music with the Mississippi Baptist Convention Board, Jackson, Sonny Adkins, pastor, New Hebron Church, New Hebron will deliver the evening message at 7 p.m.

Following the 11 a.m. service, a fellowship meal will be served in the new fellowship hall. Open house will be observed from 2:30-4 p.m. Robert E. Jones is pastor.



Recognized for outstanding Sunday School attendance at Fair Ridge Church, Stringer are pictured, front row, left to right, Michelle Buckley, three years, Farrah Graham, six years; second row, Robby Bankston, four years, Belisia Powell, 10 years; and back row, Mrs. Dixie Graham, six years. Forrest Ray Sims is Sunday School director and Bobby Jones is pastor.

## 'Love Boat' skipper says God saved his marriage

HOLLYWOOD, Calif. (EP) — After several years of divorce, TV's "Love Boat" captain Gavin MacLeod has remarried his ex-wife Patti — and he says it wouldn't have happened without God.

"It took us a long time to come to the truth — I love you," MacLeod told his wife. "There are three of us in this marriage — without Jesus there would be no marriage." MacLeod told his guests, "Since dedicating my life to Jesus, there have been so many miracles. I am so grateful that God has given me another chance, not only as a husband and as a father, but to be a servant of his."

While she was divorced, Patti MacLeod sought support from "Born Again Marriages," an organization dedicated to reviving failing marriages. She recalled her first meeting at the home of Pat and Shirley Boone: "I knew that God was going to bring Gavin and me back together again."

Pat and Shirley Boone were best man and matron of honor in the remarriage ceremony. MacLeod introduced his wife to the crowd at "Patti MacLeod-MacLeod."

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## Religious clothing illegal on job?

EUGENE, Ore. (EP)—The Eugene School Board has decided to ask the Oregon Supreme Court to clarify legal questions about teachers who wear religious clothing on the job.

The case involves Karta Kaur Khalsa, a convert to the Sikh religion, who was disciplined for wearing the white turban, leggings, and other clothing required by her faith.

A recent ruling by Oregon's Court of Appeals found that Khalsa was treated too harshly when her teaching credentials were revoked, but the court avoided ruling on the question of whether a teacher's right to freedom of religion conflicts with "separation of church and state."

## Moody stays 100 years

Chicago, Ill. (EP)—In 1986 Moody Bible Institute of Chicago (MBI) will celebrate the 100th anniversary of its founding. For the past century MBI has remained at the same location, expanding from one vacant lot to its present seven-block campus on Chicago's near north side.

The school was founded by evangelist D. L. Moody in 1886. Moody envisioned a center for training men and women in biblical studies, and for teaching the skills necessary for various church-related vocations. Moody saw the placement of such a school in the city as an important asset. The city has been used as a giant laboratory; MBI students move throughout the city acting as Bible teachers, mission workers, tutors in housing projects, visitors to hospital patients, and more.

## Congress drops ban

Washington, D.C. (EP)—The U.S. Congress has dropped a controversial legislative provision which had forbidden use of federal funds for the teaching of "secular humanism" in public schools. Both houses of Congress passed a new version of the magnet-schools program which does not contain the ban.

The ban, which passed in 1984 with backing from Sen. Orrin Hatch (R-Utah), had little real effect. The legislation contained no definition of "secular humanism," making it difficult, if not impossible, to enforce.

The ban, however, was considered an important symbolic measure.

## Western missionaries may soon be in minority worldwide

Jos, Nigeria (EP)—Western missionaries may soon be in the minority in the worldwide missionary movement of the Christian church, according to Ian M. Hay, General Director of SIM International. "Already there are an estimated 20,000 non-Western missionaries," he reported. "If trends continue, by the end of the century, or even sooner, the majority of Christian missionaries will be from Third World countries."

## Shea married

Montreat, N.C. (EP)—Gospel singer George Beverly Shea was married during the week of Dec. 19 to Karlene Aceto, of Montreat, after a long friendship. A double-ring candlelight ceremony took place at evangelist Billy Graham's home here.

## Antelope settles back to normal

Antelope, Ore. (EP)—The town of Antelope is back in business. The Oregon town, which had been renamed Rajneeshpuram after disciples of Indian guru Bhagwan Shree Rajneesh took it over, was restored for its longtime residents recently, as county officials named four "old-timers" to the city council.

The Rajneeshes resigned, completing their withdrawal from the city government they have controlled since 1982. Early items of business for the new council are expected to include lowering the tax rate (now nearly \$20 per \$1,000), and reincorporating the city.

## Rajneesh eyeing commune in Fiji

New Delhi, India (EP)—Indian guru Bhagwan Shree Rajneesh, who was forced to leave the United States after pleading guilty to immigration fraud, may be planning to start a new religious commune on a South Pacific island.

The Indian Express newspaper here quoted Rajneesh as saying he would establish a new commune "within two weeks" on one of three privately-owned islands near Fiji, islands that are outside the jurisdiction of any government. Rajneesh would not identify which island he planned to take over, but described it as an "immensely beautiful," five-mile stretch of land.

## It's Jim and Tammy

Charlotte, N.C. (EP)—Effective immediately, the name of PTL television's flagship program has been changed to "Jim and Tammy." The nationally syndicated program, aired daily on 180 broadcast stations and 1300 cable systems via satellite, began in Charlotte as "The PTL Club" in 1974. More recently, it has been called the "Jim Bakker Program."

## Virginia executive announces retirement

RICHMOND, Va. (BP)—Richard M. Stephenson 64, executive director of the Baptist General Association of Virginia, has announced he will retire Feb. 27, 1987, after 19 years in the post, the longest tenure in Virginia Baptist history.

Stephenson became chief executive for Virginia Baptists in January 1968, coming from Columbia Baptist Church, Falls Church, Va., where he had been pastor 17 years.



Line Creek Church, Scott County, recently gave special recognition to members who have held membership for 50 years or more. Pictured, left to right, receiving certificates of recognition are Joyce P. Alford, Daisy Garrett, Myrtis Walters, Cleo Myers, Frances W. Tucker, and not pictured, Cecil J. Winstead. James W. Chandler is pastor.

## Names in the News

NASHVILLE—Michael Smith has been named chief editor of general religious books in the Broadman division of the Southern Baptist Sunday School Board. Smith, a native of Tennessee, came to the Sunday School Board from Bellevue Baptist Church, Nashville, where he had been pastor for the past three years.



Donald Chenevert, Jr., son of Donald and Elly Chenevert, Sr., was licensed to the gospel ministry by Pine Grove Church, Picayune. Daniel R. Howard, pastor, (left) presented the license to Chenevert (right) on behalf of the church. Chenevert, a freshman at Mississippi College, leads adult Bible study and delivers the morning message at Good Hope Church, Pickens, on weekends.

Algoma Church, Pontotoc County, recently held an ordination service for two deacons, Gerald Hegan and Walter Chittom.

Hegan and his wife, the former Dianne Johns, have one daughter, and one son. Chittom and his wife, the former Joyce Pannell have one daughter.

The charge to the candidates was given by James Travis, interim pastor. Church deacons, John Barlow and Landis Fair presented ordination certificates to each. Other participating were Butch Ritchie, Joyce Chittom, and Riley Seals. Pictured, (left to right) are Gerald Hegan, James Travis, and Walter Chittom.

James V. Carr Sr., 82, died Jan. 20, 1986, in Hinds General Hospital Jackson. He was a deacon and had served as chairman of deacons and as church clerk at Morrison Heights Church, Clinton. Funeral services were held at Morrison Heights Jan. 23. Carr served as deputy secretary of state in Mississippi for 33 years. He was born in Newton County and had practiced law there and in Jackson. He worked with the U.S. Department of Agriculture in Laurel from 1934 to 1937, before moving to Jackson 44 years ago. He is survived by his wife, Mrs. Mary Bertie Wall Carr; two sons, James of Columbus and Robert of Bloxom, Va.; one daughter, Mrs. Ed (Mary) Carr McDonald of Clinton; two sisters; eight grandchildren and three great-grandchildren.

The sun does not shine for a few trees and flowers, but for the wide world's joy. — Henry Ward Beecher

In a school essay on "parents," a little girl wrote: "We get our parents when they are so old that it is impossible to change their habits."

New Hope Church, Monticello, presented to Maxie C. Nelson a plaque in recognition of 50 years of dedication and commitment to the Lord's service, Dec. 29, 1985. He was ordained by New Hope Church, December 29, 1935.

Nelson is retired and resides on Highway 27 N., Route 1 — Box 159, Tylertown, Miss., telephone 601-876-5077.

Charles H. Hooker, 79, of 4078 Eastwood Place, Jackson, died Jan. 20, at his home. Funeral services were held Jan. 22 at First Baptist Church, Jackson, Schuyler Batson officiating. Hooker, a native of Delhi, La., had been a resident of Jackson since 1926. He was chairman of the board of Mississippi Stationery, Inc. He was a lifetime deacon of First Baptist Church, Jackson, a volunteer worker at the Community Stew Pot, and a former secretary of Hinds Baptist Association. Survivors include his wife, Mrs. Anna L. Hooker; son, Charles H. Hooker Jr. of Jackson; daughter, Mrs. Mary Anna Jones of Jackson; sisters, Mrs. Pat H. Roundtree and Mrs. Luther Hollingsworth, both of Jackson; and four grandchildren.

## Off the Record

The little man was pushing his cart through the crowded aisles of the big supermarket.

"Coming through," he called merrily. No one moved.

"Gangway," he shouted. A few men stepped aside.

He ruefully surveyed the situation, thought a minute, and shouted:

"Watch your nylons." The women scattered.

## BTN offer increases to 700 systems

NASHVILLE, Tenn. (BP)—Because of a large response from churches, trustees of the Baptist Sunday School Board executive committee voted Dec. 19 to allocate reserve funds for a total of 700 satellite receiving systems for churches willing to sign a five-year subscription agreement to BTN (Baptist Telecommunication Network).

The action was taken after more than 600 churches responded to a November announcement that 250 satellite receiving systems would be made available. As of Dec. 19, 199 of those churches had returned five-year subscription agreements.

"Many churches have been interested in participating in BTN but could not afford the initial cost of the satellite receiving system," said Jimmy D. Edwards, vice-president for publishing and distribution.

As of Nov. 1, a total of 432 churches and associations were subscribing to BTN with approximately 5,600 churches having access to network programming through their associations.

By Dec. 20, subscriptions had topped 600 and responses to the five-year subscription offer will almost triple the number of subscribers, Edwards said.

The retail value of the equipment is approximately \$2,000, Edwards said.

## Bluff Springs exceeds goal

Bluff Springs Church, Magnolia, exceeded its Lottie Moon goal of \$1,000.00 by \$20.00. The total offering was \$1,020.00.

In 1984 the church gave \$920.00 to Lottie Moon. This marks a 10% increase over the previous year.

Gregory E. Potts is pastor.

### POSITION AVAILABLE

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# Baptist Record

- Uniform: *Love your neighbor*
- Bible Book: *Working relationships . . .*
- Life and Work: *Maintain your witness*

## Love your neighbor

By Gus Merritt  
Luke 10:25-37

The setting for this incident probably was in a synagogue in Judea. While Jesus was there teaching, a certain lawyer stood up in the midst of the audience and put Jesus to the test with a question. The intent of the lawyer-scribe was apparently evil, since his question was intended to entrap Jesus. However, Jesus' response was one of patient and wisdom. Jesus used the occasion to teach a great truth to the lawyer-scribe and the others present. Characteristic of the Master Teacher, Jesus answered the question with a question.

Notice how the question of the lawyer-scribe is phrased. He wants to know what he must "do" to inherit eternal life. In the Greek text, the "do-

ing" is placed first in the sentence for emphasis. The lawyer-scribe's emphasis was on "doing." Jesus' question placed the initiative back into the hands of the inquisitor. The lawyer-scribe's answer is the shema (Deut. 6:3; 11:13, Lev. 19:18) which was written on the phylactery worn by him and repeated twice daily.

The shema called for man to love God with man's four powers of heart, soul, strength and mind. The lawyer-scribe had answered in a straightforward, honest way. Jesus' reply is to the effect that if he will continually keep on doing this, he will inherit eternal life. One problem—no one has ever been able to keep the law perfectly. If one part is broken, all is broken. Somewhat embarrassed by the obvious answer, the lawyer-scribe seeks to justify himself by asking, "Who is

my neighbor" (v. 29)? To the Jews, the neighbor was only those near by except a Gentile and especially a Samaritan who would do for them. The answer Jesus gave is in the form of a parable. This is probably the most beautiful parable Jesus gave, the Parable of the Good Samaritan.

The road from Jerusalem to Jericho was a treacherous route to travel. It was called, "the bloody way," because so many robber bands lay in wait to rob and kill travelers along this route. Not many people traveled this road alone. These robber bands were extremely cruel and violent. Jesus uses this as a setting for the parable.

The man is robbed, stripped of his clothing and beaten half to death. Without attention, he probably would die. The first to come by that way was a priest. In order not to contaminate himself ceremonially, he passed by on the other side of the road. The Levite did the same. These two represented the religious system of the Jews.

These were not only teachers and leaders in worship, but were also to set the example for others.

The priest and Levite were not going to the temple to worship but were coming from Jerusalem, the place of worship. Ceremonialism was substituted for love and compassion for one in need.

The third one to come by was a Samaritan. Hated and despised of the Jews, this man demonstrated the love and compassion evidenced in one who loves God with all his being. The Samaritan not only stops but administers first aid by pouring oil and wine on the wounds. Wounds were so severe, the word used in the Greek is the word from which we get our word "trauma." The oil had a soothing effect and the wine an antiseptic effect. After first aid, he carried him on his own beast of burden to an inn where he left him in the care of the innkeeper before continuing on his journey.

Upon completing the parable, Jesus

asked the lawyer which one was neighbor to the man. The lawyer's reply was the one who actually helped the needy man. The lawyer's prejudice was so deep that he would not say the name "Samaritan" but only reply, "The one who . . ." But Jesus made the lawyer decide who the real neighbor was, causing him to answer his own question, "Who is my neighbor?"

Revealed in this parable are three basic views: 1. The robbers—"What's yours is mine. I will take it." 2. The priest and Levite—"What's mine is mine. I will keep it." 3. The Good Samaritan—"What's mine is yours. I will share it."

When we really love God with a total love, we will love our neighbor, too. This love will cause us to respond to the person in need regardless of distance, race, economics, or social status.

Gus Merritt is pastor, Clarke-Venable, Decatur.

## Working relationships in church

By Billy McKay  
1 Tim. 5:1-6:2a

**Introduction.** The key verse in 1 Timothy is 3:15 where the church is called "the household of God." Thus, the church membership is viewed as a family. Indeed the church is a family—the family of God.

Consider the following lines of thought in this passage: I. How the minister is to relate to the church family in general. 5:1 has a profound psychological insight. It says that the way we treat people depends on how we see them. Foresight is better than hindsight.

First, if a pastor sees an older man in the congregation as a father, then he will treat him with a natural deference and respect. The world's viewpoint of others is that all others are rivals and competitors. Older per-

sons have some degree of experience, have gone through various crises, and have experimental wisdom. The senior members of the church should not be viewed as "in the way." I often think that if a church has a soul it would be the older Christian people. A tragedy occurred in the Old Testament when Solomon's son, Rehoboam, came to the throne and "forsook the counsel of the older men" (cf. 1 Kings 12:8). The word "rebuke" in 5:1 means "to strike." It refers to speaking harsh words to the older men. It also has reference to the younger men, the older women and to the younger women.

Second, the pastor is to treat the younger men as brothers. This relationship speaks of openness and honesty, and yet one of concern and respect. It rules out attitudes of

superiority or inferiority.

Third, the older women are to be treated as mothers. Someone said that he was glad that Paul did not say treat them as mother-in-laws! A minister once served as a pastor in a college town for a summer, and he discovered that several mothers in the congregation had designs on him to be their son-in-law. In fact, one of them said to him one day, "I'm praying that you will be my son-in-law." He later said, "Have you ever thanked God for unanswered prayer?"

Fourth, the younger women are to be treated as sisters. Notice, he adds the term "with all purity." This means there are to be no impure thoughts or actions. He said to think only pure thoughts about the younger women. The principle is that all a minister does in service to another is to be with the highest and purest of motives.

II. How the church family is to regard the needy members (5:3-16). Two categories of widows are mentioned: "widows indeed" (5:3) and "merry widows" (5:4).

A. The "widows indeed" qualified for assistance. The first problem in the early church dealt with the distribution of food to the needy women (cf. Acts 6:1). A "widows indeed" (5:5) was one without any visible means of support. James 1:27 says that care of widows and orphans is an aspect of true religion. "Desolate" in 5:5 means they have no near relatives. Those who qualified for assistance were described as follows: 1. They must be at least 60 years of age (5:9a). 2. They must be of good character (5:9b). 3. They must have good references (5:10a). 4. They must have helped others in need (5:10b). 5. They must have "devoted" themselves in doing good in every way (5:10c).

Those "merry widows" who did not qualify for help were as follows: 1. They were under age 60 (5:11). 2. They

have relatives who could help them (5:4-8). 3. They had enough to support themselves (5:6). 4. They did not help others in need (5:10).

III. How the church family is to regard the pastor (5:17-25). Paying the preacher has an ancient history. Abraham paid tithes to the priest Melchisedec (Gen. 14:17-20). The tribe of Levi supplied the priests for ancient Israel, and the 12 tribes gave their tithes to support them. The minister is worthy of "double honor." This is a reference to the Old Testament custom in which the firstborn son would receive twice the amount of the other sons. The oldest son served as a kind of priest to the family and had special responsibilities with regard to the family. The minister is to be a good leader and a hard worker (5:17).

If a minister is guilty of sin it must be governed by the principles of Deut. 19:15-19 which is quoted in 5:19. If he is innocent he must be protected (5:21). The purpose of discipline of any church member is restoration (cf. Gal. 6:1).

Billy McKay is pastor, First, Belzoni.

## Maintain your witness

By Peter McLeod  
Matthew 10:1-42

(Focal: Matthew 10:26-39)

Anyone wise in the ways of the world knows the importance of reading the fine print in a contract. Whether it be an insurance policy, free gift offer or housing lease, the fine print at the bottom must be examined.

This is true because, human nature being what it is, we like to show the roses and hide the thorns. We shout what a product can do while whispering what it cannot do. We push what a policy covers and soft-pedal what it excludes.

Let it be said to Jesus' everlasting credit that he did not misrepresent his cause. In Matthew 10 he makes it soberly clear to his newly recruited disciples what they could expect as they witnessed to their faith (vs. 17-18, 21-22, 34-35).

Many contemporary Christians are puzzled and uncomfortable with these words of Christ. We act as if we do not recognize ourselves in this prophecy of conflict and few of us genuinely suf-

fer because of our witness. We do not suffer embarrassment, inconvenience, ridicule, or disapproval and it is difficult for us to identify with what Christ was saying. The end result is that we ignore or discount his words. Why?

First, some of us believe that what Jesus predicted here was a temporary phenomenon, not an abiding aspect of the Christian faith. We imply that it is no longer necessary for Christians to suffer.

History answers our disclaimer by providing abundant instances where men and women in every age have been persecuted, even brutally slain, because of their faith. These range all the way from the Apostle Paul in Rome to Paul Carlson in Africa; from the Apostle John on Patmos to Pastor Vins in a Russian concentration camp. These and others testify to the fact that authentic Christianity is destined to arouse opposition and provoke persecution. Why? Because the lifestyle and value system of the Christian life is antithetical to those of the world.

The world says, "Might makes right!" Christianity says, "Right makes might!" The world says, "There's room at the top if you're willing to step on enough people to make it!" Christianity says, "There's room at the bottom so come on down and serve!" The convinced believer lives with this tension every day as he shares a faith witness. But it is from this tension that some of our best thinking and living have evolved.

Another response recognizes the possibility of conflict but evades the tension by retreating from the world. This gave rise to monasticism in the Middle Ages. Men and women renounced the world's cares and responsibilities by isolating themselves in monasteries and convents. They believed the best thing they could do for the world was to withdraw from it and pray for it.

Unlike more ecclesiastical churches, Baptists have rarely built cloistered edifices, but we do build cloisters in our minds which are just as effective and impenetrable as monastery walls. We attempt to justify our separation with catch

phrases like "being distinctive" or "on the basis of principle." In truth, we are neither willing nor ready to live with the conflict and tension inherent in the Christian lifestyle. We retreat, far too often, from the difficulties of giving a winning witness to a wayward world behind "stained glass" language and "stained glass" living.

As a young Christian, I was taught it was wrong for a believer to vote or be involved in the political issues of the day. While in seminary, I even wrote a paper stating that it was almost impossible for a person to be an effective politician and a dedicated Christian at the same time. Thankfully, God has helped me understand that He did not call us out of the world, but has placed us in it so that we might, by his power, exert a redemptive influence through word and deed.

If we cannot discount or evade the implications of Matthew 10, what then must our response be? To share our faith! We need to maintain our witness that this is God's world and we are his people — people given the task of bringing his kingdom on earth even as it is in heaven. God grant that

we will have the courage to do it!  
McLeod is pastor, 1st, Hattiesburg.

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